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to the same author; the last named, however, being of much later date, when Fulgentius had become a monk and had improved both in manner and style. Following the same line of reasoning, Helm believes that the author of all these tracts is identical with the well-known Fulgentius, bishop of Ruspe († 553 A. D.). It is possible, but the existing MSS. do not corroborate this conclusion; only a single one adding to the first book of the Mythology the name of a presbyter. The *S. Fulgentii episcopi super Thebaiden* (pp. 180-86) must be, for stylistic reasons, the work of another author (see pp. xv, xvi). Students of late Latin will welcome this careful edition, whose value is greatly enhanced by a very good "index auctorum" and an "index nominum," as well as by a minute "index sermonis" (pp. 192-215); this last of special interest and importance.—W. MUSS-ARNOLT.

*Luthers Reise nach Rom.* Von Dr. Theodor Elze. (Berlin: Verlag von Alexander Duncker, 1899; pp. xi + 99; M. 2.50.) The journey of Luther to Rome has always enlisted the special interest of historians. Several writers have made a careful study of it. Dr. Elze, the author of this latest treatise on the subject, has examined it afresh in the light of all that his precursors had ascertained. But he has made investigations for himself, and has contributed some new light to the discussion. He has traveled over all the roads which Luther must have taken, and has marked the places where it is most probable that he found temporary lodging on the way. He has also done much to reconstruct the Rome which Luther saw. In short, he has weighed every scrap of evidence concerning the journey now left to us. The evidence concerning the time and the occasion of it he has gathered up in an appendix, where the reader may examine it for himself. He shows that Luther went to Rome late in 1510, and returned early in 1511, and that the journey exercised a strong influence upon his opinions, not perhaps at the time, but later, when he came to reflect upon what he had seen and heard.—FRANKLIN JOHNSON.

*The Acts and Decrees of the Synod of Jerusalem*, sometimes called the Council of Bethlehem, holden under Dasetheus, Patriarch of Jerusalem, 1672. Translated from the Greek and with Notes by J. N. W. B. Robertson. (London: Thomas Baker, 1899; pp. viii + 215; 5s., net.) The occasion of this synod was the rededication of the Basilica of the Nativity of Bethlehem. This explains why it was sometimes called the Synod or Council of Bethlehem. Its object was to condemn a work entitled *The Eastern Confession of the Christian Faith*,

published in the name of Cyril, formerly patriarch of Constantinople, and maintaining many of the doctrines of the Calvinists.—J. W. MONCRIEF.

*Richard Rothe.* Ein theologisches Characterbild. Von Dr. Paul Mezger. (Berlin: Verlag von Reuther & Reichard, 1899; pp. 77; M. 1.20.) The author endeavors to show in this book that Rothe's theological teachings are not a body of speculative truths thought out and elaborated in the quiet of the study, but are rather a record of the personal religious experiences of an exceptionally deep, receptive, and spiritually rich personality. He believes that in this respect Rothe's theological system is not unlike that of Schleiermacher, from whom, however, he differs in many important doctrines. The author claims a yet larger influence for Rothe's teachings in the future, especially among educated Christians.—A. J. RAMAKER.

*The Life-Work of Edward White Benson*, sometime Archbishop of Canterbury. By J. A. Carr, LL.D. (London: Eliot Stock, 1898; pp. 278; 6s.) This work is in no sense a memoir of the late archbishop, for the author has had no access to his papers or letters. Beyond its record of the chief events in his life, and citations from his more important public addresses, it does not go. But within these limits the work is well done. The author has a practiced hand, and the picture here given increases one's respect for the late archbishop's intellectual character, his learning, and his scholarship. It also confirms what Bishop Temple, the present archbishop of Canterbury, said at the time of Dr. Benson's death: that he was one of the few men who continued to grow stronger with advancing years. Sweetness of character, amiability, gentleness, and purity, and withal great devotion—these characteristics were written clearly in his features. But he had also insight and strength of will, and, with great charity toward others, maintained an inflexible attitude. He continued the traditions of the high office to which he was called by Mr. Gladstone.—ALEXANDER V. G. ALLEN.

*Der Ordo Salutis in der alt-lutherischen Dogmatik.* Von Max Koch, Lic. theol., Dr. phil. (Berlin: Verlag von Alexander Duncker, 1899; pp. 203; M. 4.) The exact order of the steps through which God takes us in accomplishing our salvation was a subject of much interest to the older Lutheran theologians. The order, according to Quenstedt, is as follows: calling, regeneration, conversion, justification,